

The Advantages of a good
E D U C A T I O N.

A

S E R M O N

PREACH'D *September 11, 1728.*

I N T H E

Cathedral Church of *Gloucester,*

At a Visitation of the FREE-SCHOOL of
St. Mary de Cript, and the Hospital of
St. Bartholomew, in that City;

B Y T H E

Right Worshipful JOSEPH WESTON Esq;
Mayor, and others of the Chamber of the
City of *Worcester.*

By *WILLIAM THOMAS* D.D.
Rector of *St. Nicholas* in *Worcester.*

L O N D O N :

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Pater-Noster-Row; and sold by J. BOURNE,
and S. MOUNTFORT, Booksellers in *Wor-*
cester. 1728.

The Advantages of a good
Education

S E R M O N

PREACHED BY THE

Cathedral Church of Worcester

At a Visitation of the Cathedral of Worcester

By the Rev. Mr. C. J. [illegible]
[illegible]



Right Reverend the Bishop of Worcester

Mayor, and Dean of the Cathedral of Worcester

City of Worcester

By WILLIAM [illegible]

Rector of [illegible]

Printed for J. G. [illegible] and [illegible]
[illegible] and [illegible] in [illegible]
[illegible] 1858

[Handwritten mark]

To the Right Worshipful

Joseph Weston jun. Mayor.

The Worshipful

<i>Moses Winsmore,</i>	Sheriff,	<i>Thomas Costin,</i>	} Gent.
<i>Robert Vaughan,</i>	} Ald.	<i>Samuel West,</i>	
<i>Richard Cookesey,</i>		<i>William Riley,</i>	
<i>Charles Hopkins,</i>		<i>John Garway,</i>	
<i>John Vernon,</i>		} Cham-berlains.	
<i>Thomas Chettle,</i>	<i>Edw. Jacksons.</i>		

TH E many Favours I
 have received from you,
 will not suffer me to de-
 ny your repeated Requests of my
 publishing the Sermon I lately
 preached before you at your Visi-
 tation of the Free-School in *Glou-*
cester. It was founded and en-
 A 2 dowed

iv DEDICATION.

dowed before the *Reformation* by Dame *Johan Coke*, in pursuance of the Will of her Husband *John Coke*, Alderman of the said City, bearing Date 18 *May* 1528. and altho the Person that was to be the Schoolmaster was also to be a *Chantry Priest*, and to say Mass for the Souls of the Founders, and the Souls of all the Faithful ; yet at the *Reformation*, the *Chantry* only was suppressed, and the *School* continued. *Henry VIII.* upon the Dissolution of *Abbies* and *Monasteries*, founded Schools of Learning in many of their Places. *Edward VI.* and Queen *Elizabeth* his Children followed his Example ; and such Charities have been always had in
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DEDICATION. V

great Esteem till of late Days : when under the specious Pretence of the *publick Welfare*, Ignorance is recommended as absolutely necessary for the *Poor*; that the *untaught Animals* may more willingly do the drudgery of the *Rich*: that therefore *Charity-Schools* are injurious to the *Body Politick*, and they that contribute towards them are but a vain-glorious and factious sort of People, whose End and Purpose therein is only the strengthening of a Party. We all well know of what Party they are, who say and write such things; we may assure our selves they are *not of God*, they care not for his Service, and much less for his Servants. But
we

vi DEDICATION.

we hope, *He* in his Mercy will continue the *Light of his Gospel*, and further the Increase of *true Religion and sound Learning* amongst us; and we do not in the least doubt, but both will find Encouragement, not indeed from *Atheists* and *Debauchees*, but from all true Lovers of Virtue. Your Care and Zeal for both is evident to all that know you, and you have given a signal Instance of the same, in so readily taking such an expensive Journey, over and above the Allowance of the Foundress, with no other Prospect than that of doing good. The civil Reception you met with from the *Corporation* of your neighbouring City,

DEDICATION. vii

City, and from the *Reverend Pre-
late* that worthily adorns that *See*,
was what you all were justly well
pleased with; and the readiness
wherewith they shewed you their
antient Writings, and their sending
you afterwards Copies of the same,
will not suffer you to doubt; but
that, according to the Trust lodged
in them, they will promote as
much as they can, such a Seminary
of Learning as does and always
will tend to their own Interest and
Honour. As for my self, I re-
turn them many Thanks for their
kind Approbation of this Dis-
course, and their Desire of seeing
it made publick signified unto me
by that ingenious Gentleman Mr.

Payne,

viii DEDICATION.

Payne, their Town-Clerk. I am in hopes the Patronage of it by two such *Bodies*, will in some measure screen it from a censorious World.

THAT *God* would bless both your *Cities*, increase the *Friendship* that is between you, and prosper the *good Work* that lies upon you; is the hearty Prayer of,

Your ever obliged

Humble Servant,

W. Thomas.

 PSALM XXXIV. II.

*Come, ye Children, hearken
unto me; I will teach you
the Fear of the Lord.*

IN these words the Royal Psalmist invites the Youth of his Time to come unto him, that by him they might be instructed in the *Fear of the Lord*; and good reason why, for that the *Fear of the Lord is the beginning of Wisdom*, and the sole Foundation of a happy Life; the only way, as he himself says in this Psalm, to *see good Days**, to obtain God's Favour, to be *saved, out of Trouble*†, and to *want no manner of thing*‡, that is good. It is certain §,

* Ver. 12. † Ver. 6. ‡ Ver. 10. § Ver. 15.

that his Eyes are over the Righteous, and his Ears are open unto their Prayers, that his Statutes and his Ordinances will he shew to them that fear him, they shall see the wondrous things of his Laws*, and them will he make to go in the Paths of his Commandments. That it was the Practice of the Jews early to educate their Children in this Fear of the Lord, appears from several places of the Old Testament. We read †, that God did solemnly injoin them to do this. *The Words that I have commanded thee, thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up; and thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes, and thou shalt write them on the Posts of thy House, and on thy Gates; that so at all times, in the Morning, and in the Evening, and at all Places, whether at Home or Abroad,*

* Psal. 119. 18.

† Deut. 6. 7. 8. 9.

they might be put in mind of their Duty, and their Children instructed in the *Law*, and brought up in the *Knowledge of God*. Besides this, they had many particular Places set apart for their better Education; for we find frequent mention made of the *Sons of the Prophets* *, and of the *Schools of the Prophets* †, afterwards called *Houses of Learning* ‡; and these continued amongst them even after the Destruction of *Jerusalem* for many Ages, to the eleventh or twelfth Century; about which time, famous were the Schools of *Ben Ascher* and *Ben Neptali*, that at *Tiberias* and this at *Babylon*. Before its Destruction, the *Jewish Writers* tell us, that there were above four hundred of them in that single City, where their *Rabbies* made

* 2 Kings 2.

† 1 Sam. 10. and 19 Chap.

‡ *Ecclef.* 51. 23. Draw near unto me you unlearned, and dwell in the House of Learning. ~~Dwell in the House of Learning~~, בְּבֵית מוֹלֶפְנָא in domo doctrina, for so the Targum expounds נִית 1 Sam. 19. 18, 19, 22, 23. and commenting on the second Verse of the 87th Psalm, The Lord loveth the Gates of Sion, he reads it thus, The Lord loveth מַעְלֵי בְתֵי מוֹרֵשִׁיא portas scholarum, the Gates of the Houses of Learning more than all the Dwellings of Jacob.

it their business to expound the *Law* and the *Talmud*. Hither some of their Children were sent as soon as they were capable of being instructed, and when arrived at the Age of Thirteen, they were obliged to be sent by their Laws; so that not one of them might be brought up in ignorance of their Duty to God. Here it was that St. *Paul* was educated at the Feet of the great *Gamaliel*; and to such a School as this, to shew his Approbation of these Places of Literature, did our *Saviour* resort *, being then about *twelve years of Age*; and there his Parents found him, sitting at the Feet of these Doctors, *both hearing them, and asking them Questions*. This Practice was continued in the Christian Church, and the instructing Youth in the Principles of Religion, and in other sound Learning, was look'd upon as a very great Charge, and was taken up not by ignorant Persons, but by some of the most learned and eminent Fathers of it: such as St. *Mark*

* Luke 2. 46.

the Evangelist Bishop of *Alexandria*, after him *Pantænus* Origen's Master, then Origen himself, *Cyril* of *Jerusalem*, *Gregory Nyssen*, *Athanasius*, *Fulgentius* and *Augustin* ; Names of great Renown in venerable Antiquity.

It was not only the Practice of *Jews* and *Christians*, but also of the *Gentile* World. The *Greeks* had their sacred Mysteries, in which the *Athenian* Youth were commanded to be instructed ; and till they were so, it was not lawful for them to appear in publick Proceffions, or to carry Torches in their solemn Festivals. Their Philosophers, according to their different Sects, had their particular Schools and Academies amongst them ; all of them agreeing in the absolute Necessity of early instilling into Childrens Minds the Principles of Religion and Virtue ; for that upon this depended their future Happiness, and therefore they thought that they could not be too soon impressed upon them. From hence it is evident, that good Men of all Ages and almost of all Persuasions, have with
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one consent acknowledged this as an undoubted Truth, that too much care cannot be taken concerning the Education of Children, and *the bringing of them up in the Nurture and Fear of the Lord*; and of this you your selves will be fully convinced, if you shall but consider the Advantages it brings

To the Children themselves;

To the common Weal, and

To the Church of God.

The Advantages it brings *to the Children themselves*, are very great, as it *informs their Understandings, biasses their Wills, and regulates their Affections.*

Every Man that cometh into this World is born as illiterate as the wild Ass's Colt, no more able to speak than to go or to help himself, and is as ignorant in his Understanding, as feeble in his Body. That spiritual Substance which God hath given him, and which is called the Soul, is capable of attaining to very
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great Knowledge; but when first infused, is as a smooth and polish'd Table without any Characters imprinted thereon, and therefore stands in great need of being rightly informed, and of having Good and Evil set before it in a true Light. For the Knowledge it acquires is from without, either from visible Objects, or from the Informations of others; and this, by degrees, as the Person grows in Strength and Stature, so he improves in Learning and Wisdom: and according to the Share that he shall acquire thereof, so proportionably will his Life be happy or miserable; the several degrees of it rendring Men as much different from one another, as Men from Brutes, or Light from Darkness. If the Soul be without Knowledge, it will be blind and not see its way, or perceive the things that *belong to its Peace*. Wisdom, and Learning, and Instruction, will be the Life as well as the Ornaments of it. To be, and to move, and to breathe freely, is what we enjoy in common with the Beasts that perish; but as reasonable Creatures we far excel them; and our Life and

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Happiness consist not so much in the due and regular Movement of our Fluids, as in the orderly Movements of our Souls, in a due exercise of our rational Faculties and Powers; to which nothing can conduce more than a good Education. For this will fill our Understandings with Knowledge convenient for them, it will let us see what is Truth and what is Error; it will teach us what Actions are fit for a reasonable Person to do, and what are not; and will shew us where lies the true way to Happiness, *and where* the ready Road to Misery. If of this we shall not be made early sensible, we shall but grope about in Obscurity, having our *Understanding darkned, alienated from the Life of God*, and consequently utter Strangers to our own Felicity.

As the Advantage is great which a good Education brings to Children from the informing of their *Understandings*, there comes no less from the byassing of their *Wills*; for the *Understanding* being once rightly informed of what is *Good* and

and what is *Evil*, the *Will* will necessarily be influenced thereby, and will readily follow the Dictates thereof. When Children shall be fully instructed in their Duty to *God*, their *Neighbours* and *themselves* and shall clearly perceive what is their solid Interest, and what is not; what will make their Lives comfortable, and what uneasy; they will very chearfully do the same: as well knowing that it is but reasonable and good for them so to do. For all reasonable and good Actions are easy and natural to a reasonable Mind, and tend to its Perfection and Glory: and all that are not so, do but tend to render it truly miserable and unhappy. No one can be in love with *Evil*, as it is *Evil*; it is under the appearances of *Good* that it at any time biaſſes the *Will* to chooſe it: And therefore happy certainly are thoſe who have had true Information of things given to them in their Childhood; before whom *Virtue* has been ſet in its true Light, and *Vice* painted in its proper Colours, at ſuch an Age when they make the moſt laſting and deep Impreſſions on their Memories. For they can-

not then but naturally choose and follow that which is *Good*, and as naturally shun and avoid that which is *Evil*. As a Mariner, who knows where the Rocks and Shelves do lie, will steer and direct his Course as much as possibly he can to avoid them; fearing nothing more than to dash upon the one, or to run upon the other: so will a well-educated Youth willingly shun and avoid those Evils which he clearly sees before him, and will dread to follow those Paths in which he sees Multitudes daily to perish, having no *Knowledge of God*, nor *Fear of him* before their Eyes.

And as a good Education is of great Advantage to Children, from the Informations it gives to their *Understandings*, and from the biasing of their *Wills*; so is the Benefit great which they receive from its regulating their *Affections*. Youth is the Age of Liberty and Licentiousness, and therefore fittest to be curbed and tempered with Piety and Grace. It is the Season of hot and violent Passions, and therefore standing in
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great need of being cooled, and qualified by Wisdom and Instruction. The Soul is an active Principle, and will not lie idle, Vice or Virtue will soon gain upon their Affections. If Virtue shall first get Possession, before Self-Love, By-Ends, and corrupt Examples have depraved them ; before the Pumps and Vanities of this World have deluded them: they will seldom miscarry. For having suckt in with their Milk the *Knowledge* and the *Fear of God*, and having been taught from their Youth to *love him with all their Heart, with all their Mind, and with all their Strength*, to *worship him*, and to *put their sole Trust in him* : they will not fall an easy Prey to Love, or Lust, or Ambition, or Vain-glory. The evil Passions of the Mind, the froward Thoughts of the Heart, the vile Affections of the Soul, the carnal Desires of the Flesh, the Longings after the Follies of this Life, will find no Place in them: but Truth and Righteousness, Purity and Holiness, Peace and Contentedness, will then flow into their Minds with a full Stream ; because these are the inseparable Companions of the

divine Light of Wisdom, and the genuine Fruits of an early and pious Education. But melancholy will the Scene be if the Soil shall be left to it self uncultivated, with Grace unseasoned. For then Vice, instead of Virtue, will naturally spring up; Briars and Thorns, will quickly over-run it; unruly Passions and Appetites, will grow more and more head-strong; and at last inflave and domineer: and then the good Seed sown will fall upon it in vain, it will quickly dry up and wither, having no Moisture, no Dew of Heaven to water it, no place to root in. For Sin easily insinuates, and if let alone unheeded, as easily increases and multiplies, till it grows up to the strength of Habit and Custom, not to be dismissed at pleasure. If the Foundation be not good, all that we build upon it will come to nothing: If we set out false, every Step we take afterwards will be false too; and the longer we live, and the farther we go, the more shall we wander out of the true *Way that leadeth unto Life*. When there is no *Fear of God* implanted in the Minds of Men, when like *empty Houses* their Souls are

are void of Knowledge; then there is room for many *wicked Spirits to enter in and dwell there*, for many foolish and vain Imaginations to possess them, for many Lusts and Passions to tyrannize in them, and for many seducing Doctrines of Devils to carry them away, and drown them in everlasting Perdition. Being built upon the Sands, when the Rains descend, and the Floods come, and the Winds blow and beat upon them, they presently fall, and are hurry'd away with the Torrent of Destruction. But well-educated Children, are like Houses built on Rocks, and when the Rains descend, and the Floods come, and the Winds blow, they fall not; the Storms and Tempests of a troublesome World beat upon them in vain.

These are the Advantages a good Education brings to Children; it *enlightens their Understandings, informs their Judgments, biasses their Wills, and regulates their Affections*; it moulds and fashions them betimes for Virtue, and lays the solid Foundation of a pious and happy Life.

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It will not only be of great Advantage to the Children themselves, but also to the *Common-weal*; for hereby they will become useful Members of the Body politick, and in their several Stations and Callings will make *good Servants, good Masters, good Neighbours, and good Subjects*. As *good Servants*, they will be faithful to their Masters, doing them Service with Good-will; not Cheating or Purloining from them, not being slothful or negligent in their Business: They will readily obey all their lawful Commands, not as Men-pleasers, but in singleness of Heart, because they fear God, and know that of the Lord they shall receive their Reward. As *good Masters*, they will give unto those under them, that which is just and equal, as knowing that they themselves have a *Master in Heaven*. They will encourage and reward those that do well, and gently admonish and mildly reprove those that do ill. They will deal with them as they would be dealt with, were they in the same Stations. And as for their Children

dren, they will undoubtedly bring them up in the same good Way that they have been brought up themselves; fully assured by Experience of the happy Effects thereof, they will by no means neglect it. With *Joshua* they will resolve, that as for them and their Houses, they will *serve the Lord*. As *good Neighbours*, they will be kindly affectioned one to another, they will be true and just in all their Dealings: They will not lie one to another, but will speak the Truth from their Heart: They will hurt no body by Word or Deed: They will not covet other Mens Goods, but will labour truly to get their own Living in an honest Way, and will endeavour to do their Duty in that State of Life, unto which it shall please God to call them. As *good Subjects*, they will behave themselves lowly and reverently to all their Betters; and because they *fear God*, they will *honour their King*: They will look upon him as authoriz'd and sent by that great Governor of the World, in his stead to administer Justice and Judgment unto his People; to be Eyes

to the Blind, and Feet to the Lame, and to punish the Wrong-doer. They will by no means speak Evil of their Rulers, or blaspheme Dignities; but will rather pray unto God for them: that under them we may all lead quiet and peaceable Lives in all Godliness and Honesty.

As these Benefits and Advantages are very great which a good Education brings to *Children*, and to the *Common-weal*, so no less does it bring to the *Church of Christ*; for hereby they will become *real and good Servants unto God*, and will continue *faithful and sound Members of his Body*. As *real and good Servants unto God*, him only will they *worship*; having been brought up in his Fear, him only will they *serve*. They will hate all *evil Ways*, and avoid all *crooked Paths*: *Discretion will preserve them, and Understanding keep them*. The Greatness of his Majesty will strike an awe into their Souls, and humble them before him; the Dread of his Justice will deter them from sinning against him; his Goodness, his
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Kindness, will make them love him above all Things : His Truth will prompt them to rely securely on all his gracious Promises : His Mercy to call upon him in all their Troubles, and to put their whole Trust in him. Setting him always before them, they will never cease truly to love and honour him, and to *serve him in Holiness and Righteousness all the Days of their Lives.* In thus doing, they will walk *worthy of the Vocation wherewith they have been called,* and will continue *faithful and sound Members of the Church of God ;* having been *trained up in the Way they should go,* they will *keep it to the End.* When early seasoned with good Principles, with the undeniable Grounds of our most holy Faith, with the clear Knowledge of God and his Son Jesus Christ, they will not be *turned about with every Wind of Doctrine,* nor will cunning Seducers easily work upon them. And if at any time they shall chance to be deceived, they soon will see their Error, and like straggling Sheep, will be glad to return
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into the one true Fold of Christ, and again to be united to him, the only true Vine; that as living Branches abiding in him, they may bring forth Fruit abundantly unto Life eternal. So that this Way only can we hope to put a Stop to the Growth of Schism, to heal our Breaches, and to unite us in one common Band of Love and Charity. That as we have but *one Baptism, one God, one Lord and Saviour of us all*; so we may be all of *one Mind and one Judgment, holding the Faith in the Unity of the Spirit, and in the Bond of Peace*, to the rendring both *Church and State Triumphant*, rather than Militant here on Earth.

And if these be the Advantages that a good Education brings to the Children themselves, to the Common-weal, and to the Church of God; doubtless, great must be the Charity of erecting Schools for this Purpose. A greater Work of Charity cannot be, than to fill the World with good Men, good Subjects, good Christians. It is to relieve the Wants of
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an immortal Soul, and to provide for its eternal Welfare ; it tends to the enlargement of God's Kingdom, the increase of his Glory, the making an addition to his happy Subjects, that his Will may be done on Earth as it is in Heaven. It is to cast down Satan from his Throne of Darkness, to damn up a Torrent of Wickedness, which if let alone, would quickly overflow us : It is to prevent a Multitude of Sins which otherwise would have been propagated from Generation to Generation ; and like *Gebazi's* Leprosy, would have stuck close not only to themselves, but unto their Seed after them. It is to rescue many from being forced into the World, to fight against Flesh and Blood, and powerful wicked Spirits ; naked and defenseless : It is to save them from being ruined by bad Examples, from running the broad Way that leadeth unto Destruction, without a Monitor ; from sinking under the miserable and heavy Burdens of Poverty, Infamy, Profaneness and Blasphemy : from wandering about as lost Sheep, having no Shepherd, a ready Prey for that roaring Lion, which

daily goeth about seeking whom he may devour. In a word, it is as St. Paul speaks, *Acts 26. 18. To open the Eyes of the Blind, to turn them from Darknes to Light, and from the Power of Satan unto God; that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith in Jesus Christ.*

A Charity not only thus good and profitable to others, but also unto our selves: They that shall be thus instrumental in converting Sinners and saving Souls, shall hide and cover a Multitude of their own Sins; such good Deeds shall intercede with God for their own Pardon; such Alms shall deliver from Death; such Godliness hath the Promise both of this Life and of that which is to come: They that thus communicate of their Stores, lay up for themselves Treasures in Heaven, their *Works* shall follow them, and their Righteousness shall be had in everlasting Remembrance. God will remember them at the last Day, when he shall *make up his Jewels*, and will then *spare them as a Man spareth his own Son that serveth him*;

him ; and Men will remember them here on Earth, Posterity will justly praise their Doings. The Founder of this Charity-School is still had in Remembrance, and with great Respect is his Name mention'd amongst you ; you praise his good Deeds, you look on him as a Friend to Mankind, a real Benefactor to the *World*, as well as to this *City*, one that was a truly pious and good Man. And as his Memory is still precious with you, so may you follow his Example, in *raising up the Poor out of the Dust, and lifting up the Needy from the Dungbill* ; in supplying them with the *Bread of Life, that is from Heaven, and cloathing them with the Garments of Salvation.*

To such beneficial Charities, may God at all times *stir up the Wills of his faithful People, that they plenteously bringing forth the Fruit of good Works, may of him be plenteously rewarded, thro' Jesus Christ our Lord.*

To

*To whom with the Father, and the
Holy Ghost, be ascribed all Glory,
Majesty, Might and Dominion, now
and for ever. Amen.*



*An Abstract of the Will of John
Coke, Alderman of the City of
Gloucester, as far as relates to
his Charities.*

IN Dei nomine Amen. The 18th day of May,
in the yere of our Lord God 1528. I
John Coke of *Gloucester*, being in my hole
mynde and sicke in body, in this wise I make
my Testament and last Will. *First*, I give
and bequeth my Solle to Almighty God, and
to our blessed Lady, Seynt *John* the Baptist,
and to all the holy Courte and Company of
Hevyn, and my body to be buried at the
North-end of the high Aulter before the Image
of Seynt *John* the Baptist, in the Parishe
Church of our blessed Lady of Crifte in the
Sowthe-street of the Towne of *Gloucester*.
Also I bequeth to the Mother Church of
Worcester 20 d. and to the high Aulter of Crifte
Church 20 d. *Item*, To every Aulter within
that Church 20 d. Also I bequeth to the
high Aulter of Seynt *Nicholas* Church 20 d.
and to every Aulter of the aforesaid Church
20 d. to th' entent to refreishe the seid Aul-
ters in such things that they hath most nede
of. Also I will that my Executrix do find a
Priest

Priest at our Lady Aulter in the Parishe Church of Seynt *Nicholas* for the space of two yeres, gevyng to him for his Exhibition and Wages by yere 100 s. there to pray for my Solle, and all the Solles that I am bound to pray for; and for all Christen Solles. Also I give and bequeth 20 l. to be truly bestowed on the King's Highway towards the Vale of *Evesham*, where most nede is for Horses to go; and 20 l. to be bestowed in the Highway toward *Bridlip*. *Item*, I give and bequeth to the makyng of 16 Peice of Vestyments to the value of 26 s. 8 d. a peice; which Vestyments my Will is that they shall be delivered redy hallowed at my 12 monthes minde at the Church of Crifte, and there that day to be sung a Trental, and then immediately to be delyvered in manner following. ---- To our Ladys Service in Crifte Church one Peice. *Item*, To our Ladys Service in every Parishe Church within the Towne one Peice, which maketh 11 Peice. *Item*, To the thre Ordre of Fryers every of them, to our Lady Aulter a Peice. *Item*, To the Hospital of the *Barthilmews* a Peice. *Item*, To our Ladys Service at *Mynsterworthe* where I was borne a peice of Vestyments. Also I give to our Lady Aulter within the Monastery of Seynt *Peter* in *Gloucester* a Piece of Vestyments of the price of 33 s. 4 d. and to our
Lady

Lady Aulter within the Monastery of *Lantbony*,
 a Peice of like Price 33 s. 4 d. *Item*, I give
 and bequeth the 14 l. that *Maftre Sanky* owth
 me, and the 9 l. that *Margaret Baker* owth to
 me, toward the Reparation of the Pore Hof-
 pitall of the *Barthilmews*; that is to fay, to
 the mending of the Houses of the pore folks
 there, to save and keep them from the danger
 of grete Waters in the Wynter time. *Item*,
 my Will is, that there shall be delyvered,
 gevyn and distributed amongst pore People,
 in Pence at the day of my burial, and at my
 monythes mynde, and the 12 monythes fol-
 lowing, to pray for my Solle, 40 l. Also I
 give and bequeth toward the Reparation of the
West-Bridge 100 s. *Item*, I give to *Sir Richard*
Perkins to pray for me, 40 l. to *Alice Rove* his
 Sister to pray for me, 40 l. *Item*, My Will
 is, that my Wife shall find *Thomas Stewe* to scole
 with my Goods till he be Priſt, to thentent he
 shall have cause to pray for my Solle. Also
 my Will and Intent is, that all my Lands and
 Tenements which I have purchased within the
 Town of *Gloucester* and *Beggworth*, of the
 Hundred and County of the ſame Town of
Gloucester, and also all my Lands and Tene-
 ments within *Gloucestershire*, or elsewhere,---
 shall immediately after my Decease stand and
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be leassed to the use of *Jone* my well-beloved Wife, my Executrix, for the term of hir Liff, for and toward the Performance of my Will and Testament---And I will, That with such Goods, Money, Household-Plate, as I have leest to her Disposition, she shall in as short time as she conveniently may after my Decease, purchase Manors, Lands, and Tenements, Annuities or other Heriditaments, in Fee-simple to the clere yearly Value of 20*l*. above all Charges; and of the same Lands so bought and purchased in shorte tyme thereafter, shall enfeoffe or make an Estate thereof to certain Persons and their Heirs, to such Uses, Purposes, and Entents, as I have at several tymes before my Deth declared unto my said Wiff---That is to sey, that with the Rents and Profits, comyng and growyng, as well as the seid Heridataments so by hir bought and purchased, with my Goods appointed for the same, as of all other my Lands and Tenements---shall make, edify, or cause to be made in the Parish of *Criste*, in such Place as I have unto hir assigned and declared, a *Scole-house*; and in the same shall as well establish and ordeyne a continual Free-Scole of *Grammar* for the Erudition of *Childrene* and *Scolers*,

Scolers there, as to ordeyne and establiſh the *Scole-Maſter* of the ſame *Scole* for the time-beyng, a *Prieſte* daily to kepe *Scole* and teche *Grammar* frely within the ſeid *Scole*; and alſo to ſey Maſſe at the Aulter of *St. John* within the ſeid Church of *Crifte*, and to pray for my Solle, my Wiſſ's Solle, our Fathers and Mothers Solles, and all Chriſten Solles for evermore. And alſo two *Obits* yerely to be kept, the oon at *Crifte* Church, the other at *Seynt Nicholas* Church for ever; and divers others Alms, Obſequyes and Deds of Charitie, according to the Purpoſes and Entents by me to hir declared, in the Prefence of the Reverend Father in God, *Andrew* Lord Biſhop of *Chriſapolitanen*, and Maſter Commendatorie of the Hoſpital of *St. Barthilmews*, my Goostly Father, and Suffragan of the Dioces of *Worceſter*, and of Mr. *Robert Stynbecombe*, Parſon of the ſeid Church of *Crifte*, and others. All which Ordinances, if it had pleaſed God to have gyven me convenient tyme and ſpace in this tranſitory World, I would have particularly noted, publiſhed and declared, more openly and at large within this my preſent Teſtament and laſt Will, which now for lack of ſuch tyme and ſpace, I muſt and do leve holy, and remit to my ſceid

Wife, which I require, charge, and commande as she shall answer before God at the dreadful Day of Judgment, to see truly to be executed, performed, establyshed and finished, &c.

I N pursuance of this Will, Dame Johan Coke his Widow, by Indendure tripartite between her self, the Mayor and Burgeses of Gloucester, and Bailiffs and Citizens of Worcester, did found and settle the said Schole, having obtained Licence from King Henry VIII. so to do, by his Letters Patents, bearing date 12 Maii, An. Regni 30. She on the first part gives and conveys to the Mayor and Burgeses of Gloucester, her Manor, Messuages, Lands, &c. in Poddesmede, Hempstede, Elmore, Bageworth, and Bentham, within the County of the said Town of Gloucester; as also all her Lands and Tenements in Brockworth, Stonehouse, Ebley, Oxlinch, Standysb, Westbury, and Claxbill, Com. Glouc. They on the second part covenant with the Rents of Poddesmede, Hempstede and Elmore, to provide an honest and well-learned School-master, being a Priest, to teach Gram-
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mar to all *Children* and *Scholars* as shall and will at any time come and resort to the said *Free-School*, &c. and to give to the said *Master* 10*l.* yearly. They covenant with the Rents of the Lands and Tenements in *Gloucester*, *Bageworth*, *Bentham* and *Brockworth*, to pay to and amongst the poor People of the Hospital of *St. Bartholomew* towards their Sustentation every Week 3*s.* 4*d.* in ready Money, and with the Overplus to repair the said School-house, and with the Rents of the Lands and Tenements in *Stonehouse*, *Ebley*, *Oxlinch*, *Standysb*, *Westbury*, and *Claxbill*, to repair the West-Bridges and Causeway between the Town of *Gloucester* and *Over*, in such ruinous Places as are most needful. They also covenant, that the *Mayor*, *Recorder*, two of the eldest *Aldermen*, the two *Shreves*, the *Town-Clerk*, the four *Stewards*, the *Sword-bearer*, the four *Serjeants at Mace*, and the five *Porters* of the Gates, shall assemble themselves together every Year between Easter and *Whitsuntide* at the *High-Cross*, and thence to go and survey the *School-house*, and cause to be made all needful Reparations: The *Mayor* to have 4*s.* the *Recorder* 3*s.* 4*d.* each *Alderman* 2*s.* every *Shreve* 20*d.* the *Town-Clerk* 16*d.* each of the *Stewards* 12*d.* the
Sword-

Sword-bearer 12 d. every *Serjeant* 8 d. every
Porter 4 d.

THEY farther covenant with the *Bailiffs* and *Citizens* of *Worcester*, on the third part, that if they the said *Mayor* and *Burgesses*, and their Successors, do not observe the fore-mentioned Covenants, for every Default to forfeit and pay to the said *Bailiffs* and *Citizens*, (after Warning thereof to the said *Mayor* of the Town of *Gloucester*, given by the said *Bailiffs* in writing) 10 l. *nomine pene*, to be converted to the Reparation of the Walls of the said City. This Deed was made, signed and sealed 11 Jan. 31 Hen. 8.

AND by another Deed dated Nov. 20. 32 Hen. 8. the said *Johan Coke*, Widdow, for the Consideration and Intention that the *Bailiffs* and *Citizens* of the City of *Worcester*, and their Successors, should be diligent altogether for the time to come, and assistant according to their best Industry and Providence to oversee and perform the Covenants afore-mentioned, grants to *John Collow* and *Edward Brat*, *Bailiffs* of the City of *Worcester*, *Robert Ledington* and *John Walsgrove*, Aldermen, *John Laker* and

and *Thomas Perton*, Chamberlains, and to the Citizens thereof, and their Successors, an Annuity of 6 s. 8 d. Sterling yearly, out of the Lands and Tenements in *Brocke*, for ever.

FINIS.



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Antiquitates Prioratûs Majoris *Malverne* in Agro
Wicciensî. Cum Chartis Originalibus eaf-
dem Illustrantibus, ex Registris Sedis Episcopalis
Wigorniensis. Nunc primum Editis. Impensis
J. Osborn and T. Longman.

